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Recension, with Introduction, Notes, etc. By E. A. Wallis Budge. With 420 vignettes. Three volumes. (Chicago: Open Court Publishing Co., 1901; pp. xcvi + 702; \$3.75, *net*.) These volumes are a reprint in handy form of the third volume of Dr. Budge's elaborate edition of the Book of the Dead. The learned world is by this time pretty well agreed as to the value of this translation, and one can only express gratitude to the publishers for bringing it within the reach of many whom the high price of the former volume would have prevented from possessing it. Indeed, the present edition contains some additional matter; the translation has been carefully revised; many vignettes carefully reproduced from out-of-the-way manuscripts. On the other hand, the chapter of the introduction on the magic of the Book of the Dead and some other matter have been omitted.—*The Great Epic of India: Its Character and Origin*. By E. Washburn Hopkins. (New York: Scribner, 1901; pp. xvii + 485; \$4.) The eminent successor of Whitney at Yale University has gathered the results of his many years of special study on the Indian epic in this handsome volume of the "Yale Bicentennial Publications." Date, relationships, origin, development, versification, philosophy are among the great topics treated. To the reader of this JOURNAL the chapter on "Epic Philosophy" will be most attractive. It is as much religion as philosophy which is discussed, and with the vigor and incisiveness characteristic of the author. Only an expert capable of writing so elaborate a treatise is capable of criticising the work. Others may express their gratitude for the wealth of information contributed, and their admiration of the extent and profundity of the knowledge exhibited.—GEO. S. GOODSPEED.

Textes religieux assyriens et babyloniens. Transcription, traduction et commentaire. Par François Martin. (Paris: E. Bouillon, 1900; pp. xxx + 144; fr. 6, *net*.)¹ Father Scheil's pupils are beginning to be heard from. Of these M. Martin is, by no means, the least. He has given us a very readable treatise, consisting mainly of transliterations, translation, and a short commentary of twenty-one texts published in the second volume of James A. Craig's *Assyrian and Babylonian Religious Texts, Being Prayers, Oracles, Hymns, etc.*² One of the chief difficulties

¹ The 130th fascicle of Bibliothèque de l'École des Hautes Études. Sciences philologiques et historiques.

² Leipzig, 1897. = Vol. XIII, 2, of "Assyriologische Bibliothek," herausgegeben von Friedrich Delitzsch und Paul Haupt. See ROBERT FRANCIS HARPER in the *American Journal of Semitic Languages and Literatures*, Vol. XIV (April, 1898), pp. 171-5; and FATHER SCHEIL in *Revue de l'histoire des religions*, September-October, 1897.

Martin had to contend with was the unreliableness of Craig's copies, as pointed out by Jensen and Zimmern. He collated the texts with the originals and points out a number of mistakes and errors of Craig's. This alone would make the thesis quite valuable. The introduction (pp. iii-xxix) contains remarks on the origin and nature of Babylonian hymns and prayers, and on the general character of Assyrio-Babylonian religion, with special reference to and comparison with Hebrew monotheism. The author (pp. xi, xii) emphasizes the prominent part occupied by "pork" in the Babylonian sacrificial system; in general, "la distinction entre les viandes pures et les viandes impures était inconnue en Babylonie" (p. xi). In very friendly but firm manner Martin criticises the often heard statements that the whole body of Old Testament doctrines and belief is to be found in the literature of the Babylonians and Assyrians. True it is that the religious spirit as found on the part of worshiper is the same in Babylonia as it was in the Old Testament, *i. e.*, the subjective disposition was the same, but the objective point of worship was totally different in Babylonia from that of the Old Testament; and it is this former point which makes the study of Babylonian hymn and psalm literature so important for Old Testament students. Pp. xxii-xxix contain, on the basis of former work by Zimmern and Delitzsch, some good remarks on the nature of the hemistich found in the poetical portions of these hymns.—In the latter part of 1899 the great firm of Hinrichs in Leipzig issued for the German Vorderasiatische Gesellschaft the first instalments of an important series of monographs, written in a popular style by some of the best Semitic scholars of the Fatherland. The series is known by the title of "The Ancient East;" each volume consisting of four brochures and sold to subscribers for M. 2. To this series Winckler, Niebuhr, Billerbeck, Wiedemann, Landau, Steindorff, A. Jeremias, and Zimmern have thus far contributed on subjects touching the history, religion, and archæology of the ancient Egyptian and Semitic peoples. Alfred Jeremias, in his *Hölle und Paradies bei den Babyloniern*, 1900 (32 pp.) (see this JOURNAL, Vol. V, p. 423), summarizes the results of the most recent researches, and presents a concise and interesting statement of the ideas and usages of the ancient Babylonians in connection with death and burial; the under-world; necromancy; the delivery and return from the land "whence none return;" the journey of Gilgamesh, the Babylonian Nimrod, to the island of the blessed; the paradise of the first human beings, located in Eridu; the bread and the water of life

in this Babylonian paradise; and points out the psychology underlying these views and usages. The treatise is a fine counterpart to Wiedemann's treatment in his *The Dead and Their Realm in the Belief of Ancient Egypt*, published as No. 2 of Vol. I of the whole series. No. 3 of Vol. II is contributed by Heinrich Zimmern, who writes on *The Babylonian and Hebrew Genesis*, 1901. The learned Leipzig Assyriologist discusses the account of the creation, paradise, the early patriarchs, and the deluge as recorded in the Old Testament and in the Babylonian inscriptions. Zimmern holds that the Israelites learned of these ancient legends from the Canaanites, who in turn received them from the Babylonians toward the middle of the second millennium B. C., at the time when the famous correspondence known as the Tel el-Amarna letters was written, a collection which, among other interesting material, contained also a tablet with a mythological text, the Adapa legend. This legend corresponds in essential points to the story of paradise as found in the Old Testament. Such texts were usually sent by the Babylonians to Egyptians and Canaanites to facilitate their acquirement of the Babylonian language. The constant perusal of these texts for the purpose of learning the language familiarized these foreigners with their contents and assisted in spreading these mythological accounts among the Canaanites, from whom the early Israelites inherited them, as soon as they had become firmly established in the possession of the promised land.³—W. MUSS-ARNOLT.

Mounds, Monuments, and Inscriptions, by Mark B. Chapman (Nashville, Tenn.: Barbee & Smith, 1901; pp. xii + 264; \$1.25), is a compilation, from various sources, of the material revealed by the discoveries in Bible lands during the past half-century. There is no attempt at chronological order, as seen in the fact that chap. viii discusses the Moabite stone and the Tel el-Amarna tablets, and chap. ix the origin of Egyptian civilization. The author, apparently, has done all his work at second-hand, not being familiar with the original sources of his information. This is evident from the method of treatment, the evident lack of coherence and of accuracy, and the general compilatory character of the book. The series of papers—for such they should be named—may serve the useful purpose of leading readers to pursue the subject in larger and more authoritative works.—*Daniel, Darius the Median, Cyrus the Great*, by Joseph Horner (New York:

³ English translations of some numbers of the "Ancient East" are being published by the London firm of David Nutt, and are sold for 1s. 6d. a piece, cloth bound.